

## Unit 7: U.S. Relations--East Asian Cultures

### Objectives

At the end of this unit, you will

### Be aware of the following

- Goals of U.S. Foreign Policy in East Asia
- Perspectives which hinder understanding of East Asian culture/religion
- Helpful values which promote good relations with East Asian cultures
- Importance U.S. Foreign Policy places upon bringing China into the international community of nations
- Confidence building role of U.S. dialogue with ASEAN
- Broad American perceptions of East Asia

### Identify

- Madeleine K. Albright
- ASEAN
- APEC
- Asia Challenge
- MFN

### Realize

- Personal religious perspectives which may hamper accurate study of East Asian cultures
- Importance and complexity of engaging China
- Multifaceted nature of issues surfacing in U.S. dealings with China

## Unit 7: U.S. Relations--East Asian Cultures

*"These nations [Asian-Pacific] want us present. We bring stability and economic prosperity to their world."*

*Soldiers, sailors, airmen and Marines are welcomed, received and respected in the region. People of the Asia-Pacific area want to talk with Armed Forces personnel because they are Americans and exemplify the values of the United States and the United States Military. It's a great day to be a member of our Armed Forces stationed in the Asian-Pacific theater."*

--Lt. Gen (Ret) Robert Ord, former commander, U.S. Army Pacific Command, paraphrase of remarks 30 Jan 1997.

*"Once China becomes strong enough to stand alone, it might discard us. A little later it might even turn against us, if its perception of its interests requires it."*

-- Henry Kissinger, White House Years, pp. 1090, 1091



## World Population

(Total: 5.7 billion people)

For comparison purposes, the following population figures, drawn from The World Almanac, 1996, p. 838, assist. The top four countries, in terms of population, are:

China 1.2 billion  
India 936 million  
United States 263 million  
Indonesia 203 million

Other nations of interest in East Asia include:

Japan 125 million  
Vietnam 74 million  
Philippines 73 million  
Thailand 60 million

---

## I. United States Foreign Policy

### 1. East Asian Foreign Policy

As outlined in the 1997 Forrestal Lecture, delivered by Secretary of State Madeleine K. Albright to the U.S. Naval Academy, 15 April 1997, United States Foreign Policy toward the East Asian region includes:



*"When the Cold War ended, some Asian leaders feared that we Americans would retreat from our historic presence in the region..."*

*As President Clinton has repeatedly made clear, and as the U.S. Navy helps ensure, America is and will remain an Asia-Pacific power.*

*Our role there is vital, from the stabilizing effects of our diplomatic and military presence, to the galvanizing impact of our commercial ties, to the transforming influence of our ideals. And our commitment is solid because it is solidly based on American interests.*

*We have an abiding security interest in a region where we have fought three wars in the last half-century, and where almost any significant outbreak of international violence would threaten our well-being or that of our friends.*

*We have an abiding economic interest in a region that is characterized by explosive growth, and with which we already conduct more than 40% of our trade.*

*We have an abiding political interest in a region whose cooperation we seek in responding to the new global threats of proliferation, terrorism, illegal narcotics and the degradation of our environment.*

*And we have an abiding interest as Americans in supporting democracy and respect for human rights in this, the most populous region of the world.*



*These interests cannot be separated into discrete boxes. They are reinforcing. The vitality of the international economic system rests upon international political order. Political order depends, in great measure, on military security. And economic stability reduces the likelihood of dangerous conflict. When each of these pillars is strong, progress on all fronts is possible. If one pillar collapses, stress on the others is multiplied."*

## 2. China Foreign Policy

The Strategic Assessment conducted by the Department of the Army's Strategic Studies Institute, states: *"Dealing with China as a rising power is the most compelling of all of the many complex challenges facing the United States and its regional allies..."*



*China is feeling more powerful because of its spectacular economic growth; sometimes it acts like a normal player in international affairs and sometimes it acts like the stereotype of the Middle Kingdom--not well informed about other states and assuming that it has a natural right to what it wants."*

U.S. Ambassador to China, the Honorable James R. Sasser, in an address to the Asia Society in Washington, D.C., 4 March 1997, outlined the United States policy for engaging China. After expressing the regional challenge and prospects for economic prosperity, territorial integrity and international acceptance advanced by the current Chinese leadership, Honorable Sasser continues:

*"Engaging China, as its leaders continue this quest, has major implications for American policy. It means:*

- *First, there is no good alternative to the emergence of a strong, stable, open and prosperous China.*

- *Second, there is no good alternative to ensuring--as the President and Secretary of State have said--that no single issue holds the entire relationship captive.*
- *Third, there is no good alternative to a comprehensive dialogue between our two governments, in bad times as well as good...*
- *Fourth, there is no good alternative to an increased number of exchanges at all levels. Exchanges of senior leaders, in particular, "drive" the relationship...*
- *Fifth and finally, there is no good alternative to China's integration into the international community. China should have a prominent stake in our rules-based world. A strong case can be made that when the government of China has participated in making the rules, it will have a strong incentive in abiding by them as well."*

Secretary of State Madeleine K. Albright, in an "Address to the Troops" in the Demilitarized Zone of Korea, 22 February, 1997, fielded questions from soldiers.

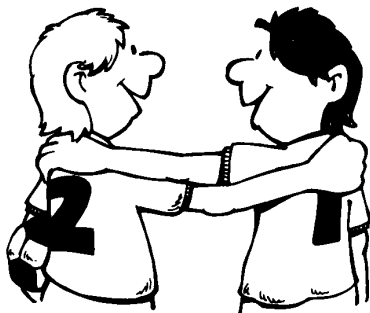


Specialist Leeman, from Atlanta, Georgia, asked, "with the death of Deng Xiao Ping do you think that will effect the relationship between the United States and China?" Secretary Albright's response reasserted the policy of engagement towards China.

*"First of all, Deng Xiao Ping [duhng shee-ah-oh peeng] has been out of official office for some time and a lot has been done in terms of the transition already. We do not expect there to be a lot of changes.*

*However, we are working on evolving a more engaged relationship with China. We see China as one of the most important relationships that the United States is going to have in the 21st century and it's a very complicated relationship.*

*They are, as you all know probably better than others, a huge power sitting to the north and casting a large shadow over the region and it is very important to get them engaged positively. So we have a multi-faceted, or are going to try to have a multi-faceted, relationship with them and make sure that they are engaged in a cooperative way in terms of dealing with issues of nuclear proliferation and working with us to try to resolve the North Korean issues.*



*I am hopeful that we will have a good relationship, not agreeing on everything this time because we do not agree with them on human rights, but a relationship that will allow us to engage them positively in the international community."*

*During her press conference at the China World Hotel, Beijing, People's Republic of China, 24 February 1997, Secretary Albright addressed findings based upon her "vigorous strategic dialogue" with Chinese leaders during her East Asian visit.*

*"First, it was agreed during Secretary Christopher's time that we would consult regularly on non-proliferation and arms control issues...*

*Second, on human rights. As I have said before, this is a signature element in American foreign policy, and a major issue in our relations with China...I expressed clearly our support for internationally*

*recognized human rights, including the right to free expression of political and religious beliefs.*

*Third, on trade. We have been pleased by recent progress on textiles and the enforcement of intellectual property rights...*



*Fourth, we had an extensive discussion of Hong Kong, where the United States has important interests...We expect China to insure a smooth transition under the 1984 joint declaration and to provide Hong Kong a high degree of autonomy and preserve its way of life.*

*Fifth, we discussed the potential for increased future cooperation between the US and China in responding to what we call the new global threats...law enforcement, the denial of sanctuary to terrorists and on a wide variety of environmental matters.*

*Finally, we discussed Taiwan. I made clear the continuity of our one-China policy...our strong unofficial relations with the people of Taiwan and our expectation that there will be a peaceful resolution of the Taiwan issue.*

*My visit here reaffirmed America's commitment to our strategic dialogue with Beijing. That dialogue will not remove all differences in our relationship, but it is expanding areas of cooperation and that serves the interests of both countries and the world."*





### 3. ASEAN/APEC Foreign Policy

**a. ASEAN** (AH she uhn) The Association of Southeast Asian Nations was formed in 1967 in response to perceived withdrawal of the United States from the region and fears that a resurgent China (or Japan or India) would fill the vacuum.

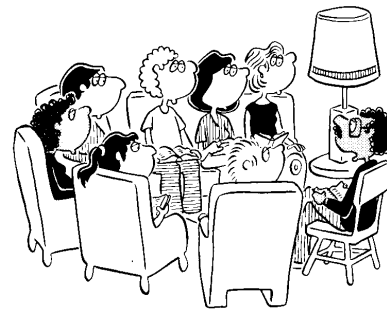
ASEAN promotes economic, social, cultural and security cooperation and development among Southeast Asia states.

Members in 1995 were Brunei, Indonesia, Malaysia, Philippines, Singapore, Thailand and Vietnam. Myanmar (Burma), Cambodia and Laos became "observers" in 1996, leading to their full participation in 1997.

ASEAN is committed to establishing a zone of peace, freedom and neutrality within the region. The US-ASEAN relationship is a long-standing one of discussion and representation at annual meetings as a "dialogue partner." Confidence-building measures for member states in the region, rather than binding security arrangements, is the scope.

#### **b. APEC**

The Asia-Pacific Economic Cooperation Group was founded as a forum for trade and investment cooperation between nations of the Asia-Pacific region and the rest of the world.



Headquartered in Singapore, 1995 membership included Australia, Brunei, Canada, Chile, China, Hong Kong, Indonesia, Japan, Malaysia, Mexico, New Zealand, Papua New Guinea, Philippines, Singapore, South Korea, Taiwan, Thailand and the United States.

According to Ambassador John S. Wolf, U.S. Coordinator for APEC, APEC serves as a tool to further the following specific foreign policy objectives.

- Anchors the U.S. as a leader within the Pacific
- Complements bilateral efforts to open markets
- Provides a forum for engagement with other Asian countries, including the Peoples Republic of China, Taiwan (Chinese Taipei) and Hong Kong
- Offers a broad scope for the U.S. to share positions on global issues
- Creates opportunities for U.S. business

## II. American Perceptions of East Asia

Five broad categories--cooperative engagement; demonizing tendencies; military concern; spiritual confusion and affirming heritage--identify broad perspectives held towards East Asian cultures/religions by segments of the U.S. population. While not inclusive, these categories provide an initial template for further analysis.

**1. Cooperative Engagement** Economic, political, cultural, educational and diplomatic cooperation continues to expand with East Asian nations. China especially is the focus of such interchange. Economically, the U.S. imports roughly one third of all Peoples Republic of China exports. China is the sixth largest trading partner of the United States, with the majority of those exports flowing through Hong Kong.

Secretary Albright outlined this cooperative trend.

*"From the Bay area to Beijing, from New York to Shanghai, we are visiting each other, studying with each other, doing business with each other, philosophizing with each other and learning from each other."*

*It is our peoples, even more than our governments, that are bringing the old era of mutual isolation and miscommunication to a decisive and irreversible end." (1997 Forrestal Lecture)*



Such diplomatic and cultural cooperation stems from a realistic appraisal of China's position in the world. When President Richard Nixon visited China in February, 1972, his pragmatic assessment of the world initiated the historic contact with the Peoples Republic of China. President Nixon wrote his impressions of the week spent in China:

*[W]e must cultivate China during the next few decades while it is still learning to develop its national strength and potential. Otherwise we will one day be confronted with the most formidable enemy that has ever existed in the history of the world." (The Memoirs of Richard Nixon, Volume II, p. 48.)*



**2. Demonizing Tendencies** Whether prompted by fears for Hong Kong's future, military incursions into Taiwan, the persecution of Christians and Tibetan Buddhists, debates over Most Favored Nation (MFN) economic tariff status, or a general "us" versus "them" paradigm, some Americans demonize China. That is, they portray her in an "all-or-nothing" negative light.

Such characterizations--though bringing publicity and awareness to perceived injustices occurring in China--may too readily lead to confrontation.

### 3. Military Concern

Eight of the ten largest armies of the world currently are located within the Asian-Pacific region.

According to some analysts, the most important group within China with an antagonistic view to the United States is the military. (See Samuel Huntington, The Clash of Civilizations and the Remaking of World Order, p. 223.)

Major Dana Dillon, Southeast Asia Foreign Area Officer working in the Office of the Deputy Undersecretary of the Army (International Affairs) elaborates concerning this military concern.



"Since the end of the Cold War, defense spending has declined dramatically around the globe--except in Asia.

Aggravating the concern over rising Asian arms purchases are the relations of the Association of Southeast Asian Nations (ASEAN) with its neighbors, particularly China. Those relations are undergoing dynamic and perhaps destabilizing changes. Despite China's potential threat to regional stability and the ASEAN countries' individual inability to defend against it, an underlying distrust among ASEAN members inhibits all but rudimentary regional security agreements. Additionally, the countries of Southeast Asia are concerned that escalating arms purchases could lead to a regional arms race." ("Contemporary Security Challenges in Southeast Asia," Parameters, Spring 1997, p. 119.)

**4. Spiritual Confusion** The "Asian Challenge" emphasizes the distinctives, differences, unifying Confucian heritage, and superiority of Asian culture to that of the West. When combined with a general suspicion of things different from one's own, this challenge results in confusion of policy and inability to understand. (See Huntington, pp. 102-104.)

President Franklin Delano Roosevelt, possessing a heritage with deep roots in China, wrote of this seeming inability to understand when he wrote to a friend in 1935,

*"There are forces there [in China] which neither you nor I understand, but at least I know that they are almost incomprehensible to us Westerners. Do not let so-called facts or figures lead you to believe that any Western civilization's action can ever affect the people of China very deeply." (As quoted in Stilwell and the American Experience in China, 1911-1945, by Barbara Tuchman, p. 249.)*



Adding to this confusion is a fear of anything Islamic, a tendency magnified by recent terrorist bombings and media accounts. Muslims in Southeast Asia particularly become stereotyped, offered as scapegoats and receive the brunt of threat-producing rhetoric.

**5. Affirming Heritage** In 1995, some four percent of our U.S. population was Asian or Pacific Islander, a doubling of that population since 1980. Projections looking to the year 2050 estimate over eleven percent of us (American citizens) will be Asian or Pacific Islander. An appreciation of the Asian heritage, and affirmation of Asian historical, cultural, religious and world views is a positive result.

### III. Perspectives Which May Hinder Understanding

Depending on our education/life experiences, faith persuasions, or views on evangelism, we reason differently concerning the teachings and study of world religions.

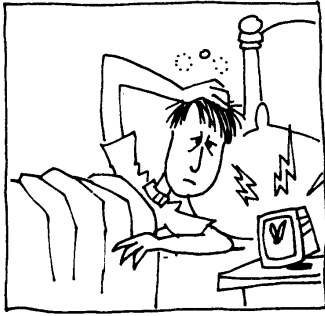


The following American religious/cultural views may inhibit our perspectives of East Asian religions/cultures.

**1. Personal Faith Commitment** For those who take their faith seriously, there can be a hesitancy to study other religions. Warnings against involvement in divergent faiths and philosophies; dangers of incorporating elements of other religions into one's own faith; limitations of time and energy resources considering the spiritual, evangelistic mission at hand; or perceptions that those who study other religions have a defective faith can inhibit our understanding.

**2. Threat** Theologian Charles Kimball, linguist and negotiator during the Iran hostage crisis, observes: *"Genuine awareness of religious diversity coupled with the recognition that each of us occupies only one place on a rather large spectrum...is unsettling."* For those who are continually defensive and polemical, or who possess a nominal faith (or no faith at all), developing a relationship with other belief systems can become menacing or intimidating.

**3. Muddled Thinking** Looking at other belief systems, though rewarding and fulfilling, is often hard, difficult work.

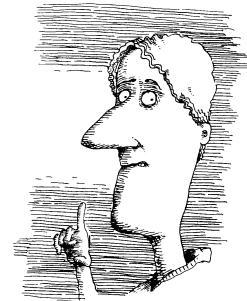


We get out of study what we put into it. If we employ disciplined, diligent thought, our understanding deepens. If we relax, "coast" or are lazy in our efforts, confusion results.

**4. Live and Let Live** Generally, our American culture is extremely tolerant. Individualism and freedom often spawn a broad-mindedness bordering on permissiveness. We don't bother people if they don't bother us. We must realize however, that in most parts of the world, animosities and hatreds, cultivated over the centuries, still influence religious/political activities.

**5. The Golden Rule** "Do unto others as you would have others do unto you" is a cultural norm.

We believe that if we treat people decently, they will do the same to us in return. For a variety of factors, some religious factions ignore this concept.



For many, the term religion often connotes concepts of love, harmony, and peace. In some parts of the world, this is not the case. Restraint becomes a good habit to acquire.

**6. Forgive and Forget** As evidenced in the Marshall Plan after WW II, the rebuilding of Panama after Operation Just Cause, and steps taken to normalize relations with the Republic of North Vietnam, Americans tend to forgive past antagonisms once hostilities cease. As seen in Bosnia and Chechnya today however, this forgive/forget trait is not embraced by all nations and ethnic groups.

## IV. Helpful Values

The following values assist in fostering good relations between U.S. military personnel and practitioners of the East Asian religions.



**1. Respect** Demonstrating civility is a helpful attribute when treating other religions. Consideration for others, fair exposition of their views, an "external and internal politeness" contribute to understanding.

Agreement is not the issue. Rather, we can agree to disagree, being open, honest, and unafraid concerning our differences. When we focus on understanding of one another, seeking to build relationships and break down hostile walls, then the risk for harm is low.

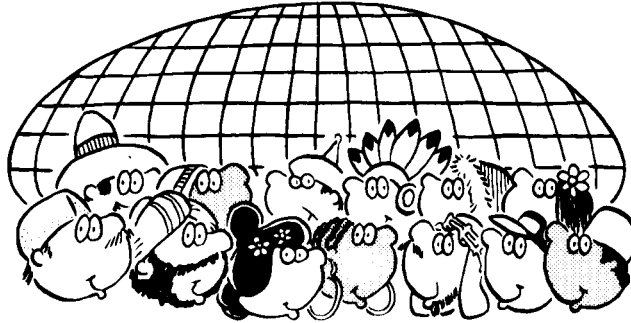
Writes theologian Richard Mouw, *"To be civil [is] to care about the larger society. It [requires] a heartfelt commitment to your fellow citizens.*

*It [is] a willingness to promote the well-being of people who [are] very different, including people who seriously [disagree] with you on important matters."* (Uncommon Decency, pp. 12-13.)

**2. Humility** Observable reverence for others promotes respect and genuine friendliness. To quote Dr. Mouw, *"[A]rrogant self-righteousness must have no place in our hearts. It's one thing to believe that God's revelation is the only sure and certain guide for our journey; it's another thing to act as if we ourselves possessed a sure and certain grasp of all the complexities of revealed truth."* (Uncommon Decency, p. 166).



**3. Care** To demonstrate compassion and care involves seeing people as people. We can treat others as people, just as we are, with virtues and follies, insights and limitations which give meaning to the human condition. We can demonstrate courtesy not because we know others, but simply because we see others as human beings like ourselves.



As Charles Kimball writes, moving beyond...

*"the distorting veil of stereotypical images and numbing prejudices [to] approach one another as human beings who care about families and societies" opens "options for better relations and cooperative ventures" between us. (Striving Together, p. 120.)*



"Work as a team."

## Vocabulary List: U.S. Relations--East Asian Cultures

**Albright, Madeleine K.** United States' Secretary of State

**APEC** Asia-Pacific Economic Cooperation Group

**ASEAN** (AH she uhn) Association of Southeast Asian Nations  
formed in 1967

**Asia Challenge** Unwritten policy of emphasizing the  
distinctives, differences, unifying Confucian heritage and  
superiority of Asian culture to that of the West.

**MFN** Most Favored Nation.

## Review Quiz: U.S. Relations--East Asian Cultures



**Part 1--Multiple Choice** Place the letter of the most correct response in the space provided.

1. \_\_\_\_\_ Consideration of others, fair exposition of their views and politeness focusing on understanding describe the helpful value of \_\_\_\_\_, the practice of which promotes good relations between U.S. military personnel and practitioners of East Asian religions.
  - a. respect
  - b. confrontation
  - c. personal resolve
2. \_\_\_\_\_ Humility, an \_\_\_\_\_, promotes respect and genuine friendliness.
  - a. observable, being treated as a doormat trait
  - b. observable reverence for others
  - c. observable sign of weakness and disdain
3. \_\_\_\_\_ Author Charles Kimball writes that when we approach one another as human beings who care about families and societies, we open options for \_\_\_\_\_ between separated peoples.
  - a. better relations
  - b. deceptive stereotypes
  - c. greater animosities
4. \_\_\_\_\_ \_\_\_\_\_ abuse their religion to justify the violence they commit.
  - a. Moderates
  - b. Extremists
  - c. Pacifists

## Unit 7: U.S. Relations--East Asian Cultures

---

5. \_\_\_\_\_ Stereotyping, \_\_\_\_\_ and threat-producing rhetoric often lead to anti-Islamic hysteria.
- a. scapegoating (blaming all Muslims for the mistakes or crimes of some)
  - b. dialoguing (interchanging and discussing ideas/differences)
  - c. educating
6. \_\_\_\_\_ "The Sword of Islam," and "the Islamic Bomb" are examples of
- a. media headlines which distort perspectives of total Muslim faith and practice.
  - b. greater jihad.
  - c. unbiased thinking and objective reporting.
7. \_\_\_\_\_ According to Secretary of State Madeleine Albright, what percentage of our foreign trade is done within the Asian-Pacific region?
- a. 20%
  - b. 40%
  - c. 70%
8. \_\_\_\_\_ What term best describes U.S. foreign policy towards China?
- a. isolation
  - b. engagement
  - c. linkage
9. \_\_\_\_\_ Western analysts are closely watching China's treatment of
- a. Macau and Hainan.
  - b. Hong Kong and Taiwan.
  - c. Hunan and Jilin.
10. \_\_\_\_\_ What best describes ASEAN-US relations?
- a. Establishing a zone of peace, freedom and neutrality
  - b. Binding security arrangements
  - c. Confidence-building measures
-

## Part 2--Matching

The following are concepts which may inhibit American perspectives on East Asian culture/religion. Place the letter of the correct response in the blank provided.



- |                             |  |
|-----------------------------|--|
| 1. _____ Muddled thinking   | A. For those who take their faith seriously, there can be a hesitancy to study other religions.  |
| 2. _____ Golden Rule        |  |
| 3. _____ Forgive and forget | B. "Genuine awareness of religious diversity coupled with the recognition that each of us occupies only one place on a rather large spectrum...is unsettling."   |
| 4. _____ Threat             |  |
| 5. _____ Personal faith     | C. Looking at other belief systems, though rewarding and fulfilling, is often hard, difficult work. If we relax, coast and are fitful in our efforts, confusion results.   |
| 6. _____ Live and let live  | D. Generally, our American culture is extremely tolerant. Individualism and freedom often spawn a broad-mindedness bordering on permissiveness.  |
|                             | E. "Do unto others as you would have others do unto you" is a cultural norm. We believe that if we treat people decently, they will do the same to us in return. In some parts of the world, this is not the case.                                   |
|                             | F. As evidenced in the Marshall Plan after WW II, the rebuilding of Panama after Operation Just Cause, and steps taken to normalize relations with the Republic of North Vietnam, Americans tend to forgive past antagonisms once hostilities cease. |

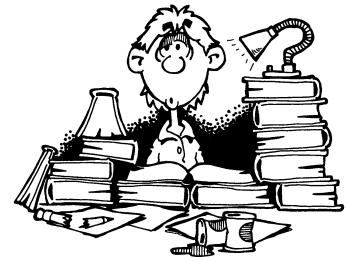
### Part 3--True/False

Place a T or an F in the blank provided.



1. \_\_\_\_\_ China is the sixth largest trading partner with the U.S., with the majority of her exports flowing through Hong Kong.
2. \_\_\_\_\_ Since the end of the Cold War, defense spending has declined dramatically in Asian countries.
3. \_\_\_\_\_ Eight of the world's ten largest armies are located in the Asian-Pacific region.
4. \_\_\_\_\_ Responsible estimates project by A.D. 2050, over eleven percent of the American population will be of Asian or Pacific Islander heritage.
5. \_\_\_\_\_ The "Asian Challenge" emphasizes the superiority of Asian culture to that of the West.
6. \_\_\_\_\_ U.S. interests and foreign policy in the Asian-Pacific region is multi-dimensional and reinforcing. It cannot be reduced to separate, "stand alone" issues.
7. \_\_\_\_\_ According to the Department of Army Strategic Assessment, dealing with the countries of the former Soviet Union is the most compelling of the many complex challenges facing the U.S. and its allies.
8. \_\_\_\_\_ U.S. foreign policy with China encourages exchanges with Chinese counterparts at all levels--from diplomatic to educational to tourist.
9. \_\_\_\_\_ Secretary of State Albright expects great changes within Chinese politics following the death of Deng Xiao Ping.
10. \_\_\_\_\_ Human rights remains a "signature element" in American foreign policy with China.

## Sources Used In U.S. Relations-- East Asian Cultures



- Albright, Madeleine K., 1997 Forrestal Lecture: "American Principle and Purpose in East Asia," Remarks and Q&A Session at the U.S. Naval Academy, Annapolis, Maryland, 15 April 1997,  
<<http://secretary.state.gov/www/statements/970415.html>>
- Albright, Madeleine K., Address to the Troops, Demilitarized Zone, 22 Feb 1997, as released by the Office of the Spokesman, Seoul, Korea, U.S. Department of State,  
<<http://secretary.state.gov/www/statements/970222a.html>>
- Albright, Madeleine K., Press Conference, China World Hotel, Beijing, People's Republic of China, 24 Feb 1997, as released by the Office of the Spokesman, U.S. Department of State,  
<<http://secretary.state.gov/www/statements/970224.html>>
- Dickey, Christopher, "Should We Fear Islam?," (Newsweek, 15 Feb 1993), p. 30.
- Dillon, Dana, "Contemporary Security Challenges in Southeast Asia," Parameters, (Carlisle, Penn: U.S. Army War College, Spring 1997), pp. 119-133.
- Hughes, Patrick, "Global Threats to the United States and its Interests Abroad," (Statement for the Senate Select Committee on Intelligence, 22 Feb 1996).
- Huntington, Samuel P., The Clash of Civilizations and the Remaking of World Order, (NY: Simon and Schuster, 1996).
- Kimball, Charles, Striving Together, (Maryknoll, New York: Orbis, 1991).
- Kissinger, Henry, White House Years, (Boston: Little, Brown, 1979).

## Unit 7: U.S. Relations--East Asian Cultures

---

Mouw, Richard, Uncommon Decency, (Downers Grove, IL: InterVarsity Press, 1992).

Nixon, Richard M., The Memoirs of Richard Nixon, Vol 2, (NY: Warner, 1979).

Ord, Robert, Lt General (Ret), Address Before the Association of the United States Army, POM Chapter, Tin Barn, 30 Jan. 1997.

Said, Kamil, Syllabus, Islamic Civilization, NS 4300, (Naval Postgraduate School, Monterey, California, Jul 1984).

Sampson, Kenneth L., World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants, (Masters of Theology Thesis, Princeton Theological Seminary, Princeton, New Jersey, submitted to Dr. Charles Ryerson, 6 May 1996).

Sasser, James R., Engaging China, Address to the Asia Society, Washington, DC, 4 Mar 1997,  
<[http://www.state.gov/www/regions/eap/970304\\_sasser\\_china.html](http://www.state.gov/www/regions/eap/970304_sasser_china.html)>

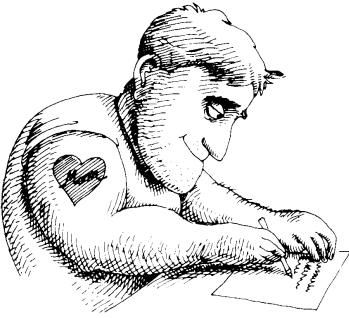
Tilford, Earl ed., World View: The 1997 Strategic Assessment from the Strategic Studies Institute, U.S. Army War College, 3 Feb 1997.

Tuchman, Barbara W., Stilwell and the American Experience in China, 1911-1945, (NY: MacMillan, 1970).

U.S. Department of State, "Patterns of Global Terrorism," (Office of the Coordinator for Counter Terrorism, 15 Apr 1996).

Wolf, John S., U.S. Policy in the Asia Pacific, by U.S. Coordinator for APEC, to the Pacific Leaders Forum, Seattle, Washington, 1 Oct 1996,  
<<http://www.state.gov/www/regions/eap/10-1wolf.html>>





## Resources for Further Study

Background Notes: ASEAN, U.S. Department of State, (Bureau of Public Affairs, Mar 1992),  
<gopher://gopher.state.g...tions%3AASEAN%2C%201992>

Bader, Jeffrey, Deputy Assistant Secretary for East Asian and Pacific Affairs, Statement Before the Senate Foreign Relations Committee: U.S. Policy Toward Tibet, Wash., DC, 13 May 1997.

Bureau of Democracy, Human Rights, and Labor Affairs, United States Policies in Support of Religious Freedom: Focus on Christians, 22 July 1997,  
<[http://www.state.gov/www/global/human\\_rights/970722\\_relig\\_pt\\_christian.html](http://www.state.gov/www/global/human_rights/970722_relig_pt_christian.html)>

Carter, Jimmy, "It's Wrong to Demonize China," (New York Times, 10 Aug 1997), p. A15.

Erlanger, Steven, "U.S. Assails China Over Suppression of Religious Life," (New York Times, 2 Jul 1997), p. A1.

Gregor, James, "China, the United States, and Security Policy in East Asia, Parameters, (Carlisle, Penn: U.S. Army War College, Summer 1996), pp. 92-101.

Harries, Owen, "China Rising," (New York Times Book Review, 16 Mar 1997), p. 13.

Review of The Coming Conflict with China by Richard Bernstein and Ross Munro. Author writes, "Dealing with an ascending China, a new book argues, should be our most pressing foreign policy concern."

Haseman, John, "ASEAN: Coming of Age," Military Review, (Ft. Leavenworth, KS: U.S. Army CGSOC, May-June 1997), pp. 56-59.

## Unit 7: U.S. Relations--East Asian Cultures

---

Itoh, William, Address to the Asia Society, U.S. Ambassador to Thailand, Washington, DC, 6 March 1997,  
<[http://www.state.gov/www/regions/eap/970306\\_itoth\\_thailand.html](http://www.state.gov/www/regions/eap/970306_itoth_thailand.html)>

Opall, Barbara, "Vietnam, U.S. inch toward closer ties," (Army Times, 7 July 1997), p. 16.

Reuters, "U.S. Envoy Arrives in Hanoi, The First Since Saigon's Fall," (New York Times, 9 May 1997), p. A1

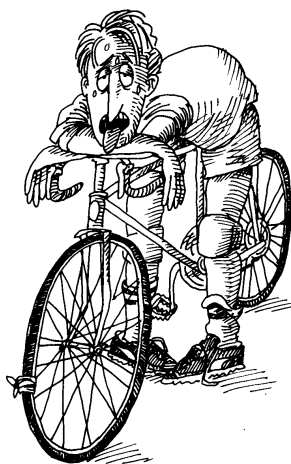
Rostow, W.W., "The Case for the Vietnam War," Parameters, (Carlisle, Penn: U.S. Army War College, Winter 1996-1997), pp. 39-50.

Using a review of former Secretary of Defense Robert McNamara's book, In Retrospect: The Tragedy and Lesson of Vietnam as a context, author argues that the formation and stability of ASEAN in itself justifies the Vietnam Conflict.

Sciolino, Elaine, "The Red Menace is Gone. But Here's Islam." (New York Times, 21 Jan 1996), p. 4-1.

Wiedemann, Kent M., U.S. Policy Toward Vietnam and the POW/MIA Issue, Testimony before the House Committee on National Security, Subcommittee on Military Personnel, Washington, D.C., 19 June 1996,  
<<http://www.state.gov/www/regions/eap/960619.html>>

Wilson, George, "Prueher: China not a threat," (Army Times, 31 March 1997), p. 28.



"Tough training saves lives in battle."  
(General John A. Wickham, Jr.)